

CHRISTIAN INTELLIGENCER.

PRINTED BY TODD & SMITH, FOR REV. RUSSELL STREETER, EDITOR AND PROPRIETOR.

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No. 1.

EDITOR'S ADDRESS.

The Patrons of the Christian Intelligencer, our Brethren "of like precious faith" in general, and all candid inquirers for truth, into whose hands this Number may fall, are respectfully informed, that since the commencement of the publication, of which this is the *continuation* with an alteration of the *size, form and times* of issuing the numbers, we have been solicited from various directions, to have the work enlarged, and the numbers published oftener. Though our list of subscribers is as large as we expected, it has been frequently stated by some of our active Agents, that more subscribers would be obtained, if the numbers came out monthly, or semi-monthly, and the price not so high as to be beyond the reach of those means, which are possessed by people generally, for defraying the expense of a religious newspaper. The following extract of a letter, from a worthy friend and brother, may be considered as an expression of the general sentiment of our Agents, so far as our information extends.

"I found when I was in Massachusetts, that the general hindrance to procuring subscribers, was, that the Intelligencer was *not published often enough*. Our most influential friends here, think, that if you should issue it once in a fortnight—(for one dollar per Volume, if you can afford it for that,) you would lose nothing; nay, I think you would gain by it, and our friends in general, be more gratified. They want to 'catch the manners living as they rise.' They want a more frequent Intelligencer. Such a publication is liable to lose much of its interest, when the period between the numbers is so far, that readers forget what was in the last; or, indeed, they almost forget that there is such a work. Those with whom I have conversed on the subject, express willingness to continue their subscription, as before, and pay a dollar, instead of the present terms. I think it likely you would increase your list."

Some of our brethren and friends have expressed an opinion, that a work of this nature published in Pamphlets, would be more useful, by being better preserved, than in any other form; while others are of opinion, that a small paper, of a good quality, and issued often, would be more acceptable, and might be preserved to the use of a Volume, without much inconvenience. After much reflection and deliberation on the subject, and with an humble desire to adopt the course which will be most agreeable to our liberal and indulgent Patrons, it is thought proper to publish this number, in the *quarto form*, as a *specimen* of the *Third Volume* of the *Christian Intelligencer*. If we have mistaken the wishes of our Patrons, it is an error of the judgment, and not of the heart.

The editor esteems it a privilege, to express his unfeigned gratitude to his numerous friends, for the generous patronage they have offered, to his imperfect publication, and the readiness with which they have overlooked the errors, that their better judgment may have discovered; and he is thereby emboldened to offer this *specimen number* of the *THIRD VOLUME*, with the full expectation of retaining their patronage, friendship and endeavors; that by a more extensive circulation, and with its present advantages, the *CHRISTIAN INTELLIGENCER*, may, like the great Teacher, whose heavenly doctrine it advocates and proclaims, go about all the country, teaching in their synagogues and hamlets, preaching the gospel of the kingdom, and healing, (as far as its power extends,) all moral diseases among the people. Convinced beyond a reasonable doubt, that the work is needed, and may be made extensively useful to religious and moral improvement, in this State and others, the question, whether it shall succeed, is presented to the tribunal of public opinion, and will be decided by the list of subscribers.

It may be proper to enumerate some of the many embarrassments under which the editor has labored, in publishing his numbers, but quarterly, and still main-

taining the title of his work, by bringing or sending *NEWS* to his readers. Intelligence, interesting in its nature, if early received, such as ordinations, dedications, associations, revivals of attention to the word of life, deaths in the triumph of the gospel faith, excommunications for a difference of sentiment, conversions from sin, atheism, deism and the doctrine of endless misery, to the faith which was once delivered to the saints, and many things of like importance, would rarely happen so as to give us an opportunity of publishing them, till they had been circulated in other publications, which are issued oftener. Many circumstances transpire, which we should be disposed to notice, and would be instructive and entertaining, if promulgated in suitable season; and can be about as well circulated in a semi-monthly, as a weekly paper.

It is convenient and useful also, to make interesting selections from other publications, and maintain a personal connection and fellowship with our brethren, who support them; which could not be done to any great extent, while we were so extremely limited for room. Many things passed unnoticed, which would have been inserted, but for excluding original matter.

Another advantage that we now possess, is, we can give liberty to our brethren, to forward passages of scripture, which appear to them as objections to the final salvation of all men, and we will give them our views, or acknowledge we cannot explain them. This privilege will be granted to all sincere inquirers for truth.

Our opposers also, *ministers and people*, are requested to bring forward their strong reasons, for not believing that God is the Saviour of all men, especially those who believe; or, which is the same, for believing in the endless misery of some men.—*Though it may be considered a temptation for us to go beyond the example of our brethren, in asserting that doctrine, and not exclude them from our columns, as they do us from theirs, we are determined to risk the consequences, and follow the golden maxim, do unto others as you would that they should do unto you.*

In semi-monthly numbers, communications whose length renders it necessary, can be divided without great inconvenience. The editor has earnestly desired to present an explanation of the three parables, in the xxvth chapter of St. Matthew's gospel, which can now be done, by giving it in separate numbers, preserving a due connexion through the whole. It will commence with the next number.

A suitable portion of our paper, (should it be published) will be devoted to the exposition of difficult passages of scripture. Religion, in all its various departments, will be freely discussed, and fearlessly promulgated.

Remarks and strictures on other publications and books, of whatever sentiments, will be admitted, if, in our judgment, they be written with a christian spirit, and will be, in their effects, promotive of the public good. A *trivial difference of opinion*, should never be made the subject of disputation; nor controversy on points, however important, be allowed to degenerate into acrimony and rancor.

The Editor is gratefully happy in the reflection, that he has the promise of constant aid, from several respected brethren in the ministry, all whose assistance will be duly appreciated, and we doubt not, will abundantly enrich our columns. It is hoped they will not fail of devoting a part of their time, to the promotion of the general interest, to which our indefatigable labors should be dedicated.

While others "are compassing sea and land, to make proselytes" to the doctrines of men and to the fear of a God of wrath, partiality and cruelty, and contributing with a prodigal hand to the dissemination of tracts, papers, pamphlets, commentaries and notes, the best of which are but "yea and nay," at least, to the partial dishonor of Heaven, will the be-

lievers in universal goodness and salvation, refuse the inconsiderable sum, of an hundred cents per year, to send forth from the press, a semi-monthly MESSENGER, whose cheerful voice shall hail you and thousands of others, with the doctrine of impartial salvation, founded on the unfailing promises, which "are YEA and AMEN, to the glory of God the Father." No, brethren; will you not rather renew your exertions for the spread of the gospel, and while you can with such convenience and facility bless your own eyes and hearts, with the words of eternal life, and put into the hands of your families, neighbors and fellow-creatures, the means of religious and moral instruction, avail yourselves of the privilege, thereby forming a reputation, which shall reflect upon the world a mild radiance, when your bodies shall sleep in the graves, or your spirits rest in peace with God?

RUSSELL STREETER.

POLEMICAL.

LETTER TO REV. MR. TEN BROECK.

PORTLAND, DEC. 23, 1822.

REV. SIR—It is unnecessary for me to apologize for soliciting your attention to a few important and candid remarks and inquiries, occasioned by the discourse I heard you deliver on *Christmas day*, as it is my principal object to discharge what I religiously believe to be an incumbent and indispensable duty. If you are in truth, as I am happy to consider you, a sincere and faithful servant of the Lord Jesus, you will not deem it an unreasonable burden to attempt the removal of any serious objections to the argumentative and doctrinal parts of your sermon, especially, when they are presented by one, against whose sentiments and preaching they were publicly and openly directed, and whose condition is, in your view, in the highest degree dangerous and alarming. What draft may I not make on your time, patience and labor, since no services beside, could you possibly render a fellow-mortal, that would bear any proportion to those, which, by the blessing of Heaven, should remove that fatal and damning error, against which you so boldly protested. Should you succeed in exposing and refuting it, you would not only deserve and receive the unfeigned gratitude of your infinitely benefited convert, but, by so doing, you might also prevent his being the means of leading others into the same dreadful and ever-destroying delusion, and thereby secure his approbation, who saith to such, *well done good and faithful servant*.

Though it would not be very difficult to present you the entire argument of your discourse, yet as there are *certain points* on which every part of a methodical doctrinal sermon turns, and as you have yours in manuscript, I need only give those *points*, with an earnest request, that you will lose no time in correcting errors, if I have been so unfortunate as to mistake your meaning. The text—"This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," (1 Tim. i. 15.) is a glorious declaration of the gospel, and very appropriate to a *Christmas* celebration. After a few excellent observations by way of exordium, I think you observed, that, by *reversing your subject*, or text, you should be able to illustrate its important doctrines.

The first head of discourse was, that Jesus Christ came into the world to save sinners; those who were internally and actually so; poor—helpless—miserable—condemned—ruined sinners.

From this concession some might be led to say, perhaps, that Jesus came to save *all* sinners, and that hence all would be finally saved. But such an inference you said was not authorized by the text; for it did not say he came to save *all* sinners. And even if it did so read or would bear that construction, it would by no means prove that that was the truth, because one solitary passage, however explicit, could not be

considered proof of the point stated, unless the connexion in which the passage was found, or the word of God generally, conveyed the same meaning. You then read some passages from the Evangelists, such as these: "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Then, with an air of triumph that rarely attends a glorious victory, you pronounced a damning sentence on all those, who are so presumptuous, as to believe that Jesus came into the world to save *all sinners*. *Regeneration, faith and obedience* to the divine law were declared indispensable to salvation. Your arguments were next levelled at those *Unitarians* who explain regeneration figuratively; attach considerable importance to *morality and good works*; consider *faith* as somewhat *speculative*, and *conversion* to consist in embracing the fundamental principles of our holy religion, or a sincere renunciation of deism, judaism, paganism and all kinds of idolatry; making an honest and hearty profession of christianity. Such also as hold to the omnipotency of baptism, you condemned as *heretical*.

Though I know of no christians who consider baptism *omnipotent*, or attach more importance to it than those do who appoint "god-fathers and god-mothers," and also differ with you in opinion concerning Unitarians, believing them to be as worthy professors, as those of other denominations, I shall omit remarks touching those points, and come to the main question, viz. whether Jesus came to save *all sinners*. By the tenor of your argument no doubt appeared to exist in your mind, but that Jesus would save all whom he came to save; and hence you rested the truth of your system on the presumption, that he did not come to save but a few of all sinners. Those texts which you quoted proved nothing to your purpose, as I conceive, unless we admit that the Saviour accomplished all which he intended. In connection with your main argument they stand thus. But few of mankind will be finally saved; therefore, Jesus did not come to save but few. Not every one who saith Lord, Lord, will be saved; therefore, the Saviour did not come to save every one. The same reasoning will hold good in regard to every other passage, which should seem to assert that only a few will be saved of the Lord. The reason then, why all sinners are not saved, is evident, and unavoidably so; viz. because Jesus did not come into the world to save them. To assign any other real cause, is to charge your argument with futility. Then how do you maintain that salvation is freely proffered to all sinners? Do you proffer it to those whom he intended to leave in their helpless and condemned state, as unable to save themselves, as the ashes of the sleeping dead are, to start, self-moved, into organized living bodies? If Christ Jesus be the only Saviour, as we all hold, and he did not intend to benefit all men, by his mission, how can it be said, in truth, that salvation is offered to all? To offer it to those who were appointed to final ruin, could not evince sincerity.

But you say, we must believe, be regenerate and obey, in order to be saved. Be it granted; but do you not recollect that these are means, which Jesus, the Saviour, uses, to effect our salvation; and if he did not come to make these means efficacious, to the salvation of all sinners, could those sinners be saved by any other means? If not, they could not obtain salvation, nor could a sincere proffer be made. Will you give me some light on this important subject? To come to a point; I want you, dear sir, to inform me, what I can do towards my own eternal salvation. Tell me how I can be saved, if I am one of those sinners, whom Jesus did not intend to save. Inform me how any man, no matter who, can be any more praiseworthy for being saved, than I am for being lost, if he have done nothing towards his salvation, just as much as you and I have done towards ours. I am at a great loss how you could feel justified in publicly suggesting, that the text you had chosen was included in a connexion, unfavorable to the opinion

which you opposed, and yet, entirely omit producing the evidence, by which your suggestion was authorized. Did the last clause of your text, which you studiously avoided mentioning, viz. *of whom I am chief*, prove that the language ought to be restricted? If the salvation of the greatest sinners be evidence that others shall be finally lost, some good men, at least, have been much mistaken. Or does the fact that Paul "obtained mercy, for a pattern to them which should afterward believe on him (Jesus) to life everlasting" contain any proof that some will be eternally miserable, because Jesus did not come to save them? Suppose they believe the truth, viz. that the Lord never intended to restore them, would that answer any valuable end? Or would you, sir, mean, that they shall believe an untruth, that he did come for their salvation? If you call on *all to believe*, do inform us, what you would have them believe, and where they should seek for the evidence productive of such faith. It is the sincere desire and prayer of my heart to believe the truth, as recorded in revelation.

Another cause of much inquiry in my mind is, why you should imply that the passage you had selected, was the only one in the connexion, favorable to the salvation of all sinners. I was convinced, that a few, at least, in that audience, must be convinced to the contrary. The eight first verses of the next chapter have ever been considered, as clearly favoring, if not, proving, the doctrine. One verse in the connexion asserts, that "God will have all men to be saved and come to the knowledge of the truth;" and are not all men sinners? Now if Jesus came to do the will of his Father, and that will is, as above stated, how will you prove he did not come to save all sinners? In the fourth chapter of this same epistle, we read, "This a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men." This you will allow is in the connexion with your subject. But does it give countenance to your view of the passage, that the Redeemer, did not intend to bless all men with salvation? On careful examination of the whole epistle, I do not find a sentence that gives the shadow of your doctrine. Every thing, as I read it, is directly against your suggestions and arguments; and if you will mention the chapter and verse which, in your opinion corroborate them, I will candidly give you my reason, for thinking differently, or cheerfully acknowledge I have none to offer.

Dear sir, I assure you that when I began to write, I did not expect to trouble you with half the lines you have already seen; but as the subject is of infinite importance, both to us and to a world of fellow sinners around us, and its several parts volunteer themselves before me, I must ask your permission to dismiss the subject for the present, with the liberty of resuming it another day; in which the other two points in your sermon will be considered.

With sentiments of high esteem,

I am yours, &c.

R. STREETER.

Rev. P. S. TEN BROECK.

DOCTRINAL.

SCRIPTURAL ILLUSTRATIONS—No. I.

"And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."—Gal. v. 11.

A more disagreeable and embarrassing situation than that in which the author of our text was placed, cannot be well imagined, as will probably be discovered, by every intelligent and candid reader. By examining the whole letter of which our text is a part, you will perceive, that Paul was not only opposed by the advocates for the doctrine of circumcision, and even severely persecuted for having renounced that system, to embrace christianity, but that he endured trials, compared with which, persecution was an inconsiderable evil. A hearty and firm advocate for the truth of Jesus, can bear with much composure and fortitude, the frowns and indignation, of the enemies of the gospel; because he will recollect, and, especially, if he is a convert in any consid-

erable degree resembling Paul, that he was himself also, once opposed to the same gospel. He will attribute the abuse and persecution he endures, to their ignorance, of the glorious and heart-cheering truths, which the general system they oppose embraces. But the embarrassment on the other hand, of which he speaks, is extremely painful, mortifying and afflictive. His brethren in the christian faith, had become suspicious of his fidelity, and rendered it necessary for him to defend himself against a dereliction from the doctrine of the cross, in favor of circumcision. And to what situation could he be subjected, more disagreeable and painful? To those who are not strangers to the delightful ties of friendship and affection, the question is significant and interesting. The point to which the subject is reduced in the text, is worthy of special notice, and serves to give proper direction to the current of ideas, in attempting its discussion. Saith the author to his mistaken brethren, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?" Very rational and significant indeed. Can we imagine his former friends of the circumcision, would be at all disposed to misrepresent and persecute him, if he had deteriorated from the ministry of the cross, and was again engaged in the ministration of death? This also, serves as an example of many other cases, in which the ministers of the New Testament, do not receive that confidence and support from their brethren, especially those whose residence is not in the same vicinity, which is necessary to give vigor, strength and animation to their exertions and labors, for the spread and prevalence of their Master's cause on earth. The reason why many brethren, who are not, as were the Galatians, in the very fault from which Paul declares himself free, and who do not look through the green eye of jealousy; which is certain to deceive those, who behold objects through that medium, may be accounted for, on the ground of that variety of talents, which different servants, of equal sincerity and firmness of faith, possess, and the different methods by which they endeavor to promote the same common system. One man may have a peculiar aptitude for setting forth the contradictory points of the enemy's doctrine, so as to make it unacceptable to those who might otherwise embrace it; another of the same common faith, may be most profitably employed in stating and maintaining the fundamental principles of his doctrine, taking it for granted that all which directly opposes them, must of consequence be considered erroneous; while a third, no less candid and faithful than either, will endeavor to exhibit the turning and most important points, in which the advocates for different denominations, do, in reality agree, or those who dissent, render themselves unworthy of the christian profession. The latter class, more particularly, are liable to be misunderstood, and their labors attributed to a disposition to amalgamate and blend with other professors, till the distinguishing tenets of their own system, shall be lost in the common mass of error, superstition and fanaticism. But the charge, however sincere, can never be supported, so long as they do not cease to maintain the glory of the cross, in the final restoration of all sinners, though it subject them to neglect, contempt, and persecution.

To illustrate our ideas by an example which is fully to the point. Suppose your public servant was to state, that he had the happiness to agree in sentiment, on the most essential point, with the declaration of faith, as found in the "Book of Common Prayer," which was agreed upon by the Bishops, Clergy and Laity of the United States of America, in Dec. — 1801; I mean in relation to the ETERNAL SALVATION of man by the Lord Jesus. By this, you should not understand me to say, either that I knew those learned and pious divines would now be willing to abide by the profession in the homily alluded to, or that I agreed with them in many other articles, in which they unfortunately, expressly contradict those to which we may all safely assent. To convince you that this is no perversion of facts, or equivocation on my part, I will recite you the words of the xviiith article of their religion, which reads as follows, viz. "Of obtaining the eternal salvation only by the name of Christ," which is the subject about which all the contention, controversy and misunderstanding in the religious world arises. "They also are to be had accursed,

[i. e. *heretical*] that presume to say, that every man shall be saved by the Law, or Sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." Who cannot subscribe to this so far as it relates to the *eternal salvation* of man. But that you may see how this stands connected with the great mediator between God and men, through whom we look for salvation, I will refer you to the xxxist article, which speaks "Of the oblation of Christ finished upon the cross," that comes directly to the point. "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone."

If the only name by which we must be saved, is a perfect redemption, propitiation and satisfaction for ALL the SINS of the WHOLE WORLD, both *original* and *actual*, and no other satisfaction is required, since this one is perfect, who can avoid assenting to the doctrine of the final restoration of all men? And if it be true as the learned Bishop GRISWOLD asserted, that their doctrine agrees in its *essential points* with a great majority of pious christians in all the world, and if words are to be taken as signs of ideas, is it not equally certain, that the greatest part of christians, are, at heart, Universalists; (i. e.) that they believe the whole world will be perfectly redeemed from all sins, both original and actual?

Should any one contend that their words, according to their grammatical construction, do not express their meaning, it would only prove that *their profession* is agreeable to *our real faith*, and not indictate our assent to certain absurd and indefensible propositions, which form a direct denial of the glorious truth, so forcibly expressed in the articles quoted. With what grace those Clergymen can oppose our views of the gospel, may be easily determined, after they shall have proved that the divine law requires some satisfaction besides that which is perfect, for all the sins of the whole world.

But we must inquire whether the above doctrine is not that peculiarity in the christian ministry, which renders it worthy of being called the doctrine of the CROSS? Nothing short of it will compare with the testimony of Paul, and other inspired servants of Jesus. "For it pleased the father that in him should all fulness dwell; and having made peace, through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things on earth, or things in heaven." Col. 1, 19, 20.—And to describe the nature of this universal reconciliation, the apostle subjoins, "And you who were once alienated and enemies in your minds by wicked works, yet now hath he reconciled"—verse 21. Hence, when all are reconciled, there will be no enemies by wicked works. Speaking of Jews and Gentiles, universally, the same author to his Ephesian brethren, saith, "And that he might reconcile both unto God, in one body by the Cross, having slain the enmity thereby, and came and preached peace, to you which were afar off, and to them that are nigh"—Eph. 2, 16, 17. We should recollect, however, that the blood of Jesus, aside from the love of the Father, is no more efficacious to our salvation, than the blood of martyrs and saints. The infinite worth of his sufferings, arises from the manifestation of universal love, and the revelation of immortality. The cross was extremely offensive to his former brethren, because it asserted the same benevolence to the Gentile as to the Jew. They rejected with disdain the doctrine of the *world's salvation*. But he who determined to know nothing but Jesus, or Saviour, did not forget to add, 'and him crucified.' Though he said, "God forbid I should glory save in the cross of Christ," he declares the same sentiment in a different phraseology, that God commendeth his *love* towards us, in that while we were yet sinners, Christ died for us. Hence the salvation by the cross is impartial, universal and eternal.

Another important consideration which our subject suggests, relates to that union and agreement both in sentiment, affection and exertion, between ministers and their brethren, which is so essential to the prosperity of the doctrine, which as a system they appear to espouse. Though much depends up-

on the intelligence, faithfulness and zeal of the ministers of the divine word, it is obvious to every discerning mind, that they need the co-operation, confidence and influence of their brethren of like precious faith. What could a Paul do, while those who were once his bosom friends, and, to use his own words, 'would, had it been possible, have plucked out their own eyes, and given them to him,' become his enemies, because he told them the truth, and either accused him of prevarication in favor of circumcision, or desired him to accommodate his instructions, to that peculiarity in the ministration of death and condemnation. If an inspired Apostle so highly estimated the confidence and friendship of his brethren, in the christian profession, as to call them his crown of glory and rejoicing, will the lovers of truth esteem it improper, that we earnestly solicit the aid, support and confidence of our brethren, in our feeble attempts to establish and extend the doctrine of the cross, in the hearts and understandings of our fellow-creatures. Your co-operation and influence would be widely felt, and the result, we have reason to believe, be highly auspicious to the cause of truth. The operation of your labours will be two-fold; on the one hand giving strength, vigor and effect, to the labors of your public ministering servants, and on the other, the harbinger of the Prince of Peace, whose reign we proclaim, you will prepare the way for the more successful dispensation of the word. Arise then, and let your professional and practical light shine.

As you already agree in the all important points of your common religion, give public and open countenance to the same by a bold and unequivocal profession and maintenance thereof, never suffering a dissonance of sentiment on minor topics, to prevent that good fellowship and harmony which should pervade our religious community. Wait with patience the time appointed for a more clear and satisfactory discussion of those ambiguous particulars. Let not the public dispenser of the word behold symptoms of indifference and disesteem, because in every curious point, our views may not harmonize.

The next means most conducive to a prevalence of truth, consists in giving countenance to free and friendly discussion of conflicting doctrines, and especially to the publication of our sentiments, that inquirers may have an opportunity to peruse them, meditate upon them, and have time to compare them with the scriptures of truth. Language addressed to the eye may frequently prove salutary when that which is only heard will be forgotten. For the sake of the general cause then, brethren, we ask your friendly aid, in spreading far and wide the arguments we offer in defence of our religion.

Another and no less momentous demand do we make, and with becoming earnestness, that you give us support and strength by your exemplary walk and conversation. Let the enemies see that you have learned of Jesus. Refute their errors but forgive their trespasses. Indulge in no bitterness, nor wrath, lest you carry on your work, with their impurities. Thus encourage us, brethren, and I promise you, we will be faithful, laborious and fervent; we will implore the choicest blessings of Heaven on your heads, pray that the glorious truth you believe, may be universally accepted; that your friends whithersoever scattered abroad may abundantly prosper; that your enemies may be forgiven, converted and saved, and the knowledge of the glory of the Lord prevail from north to south, and from the rising to the setting of the sun.

RELIGIOUS INTELLIGENCE.

The Third Number of the *Herald of Salvation*, published at Watertown, (N. Y.) contains a letter from a friend and brother at Glasgow, (Scotland,) by the name of WILLIAM WORRALL, dated July 31, 1822, and addressed to brother S. R. SMITH, of New-Hartford, (N. Y.) together with his reply. The brother from beyond the wide waters, expresses the desire of the believers in God's universal goodness in that place, that a correspondence should be opened with brethren in America. He solicits information, concerning the state of religion, the progress of liberal sentiments amongst us, and any other information which may be deemed interesting. Brother SMITH's reply breathes pure fraternal affection, and

contains such important intelligence as must cause our trans-atlantic friends to rejoice. He gives an account of the most able defence of our doctrine, of our several periodical publications, of the General Convention and its branches or associations. He thinks we have about *one hundred and twenty* preachers in our connexion, several of whom are respectable for scientific and literary attainments, and more than *two hundred* Societies. Brother SMITH's letter does the highest honor to our ministerial profession. He mentions Brothers Kneeland, Mitchell, Dean, Ballou, Carrique and R. Streeter, as suitable persons to address by letter, in continuing a correspondence on the doctrine of universal benevolence.

INTELLIGENCER.

PORTLAND, SATURDAY, JAN. 13, 1823.

THE KEY-STONE, OR FOUNDATION.

Every system of religion has its fundamental principle, on which its whole truth depends, as does an arch upon its key-stone, or a fabric on its foundation. If the key-stone be rotten or the foundation sandy, the superstructure, however splendid and costly, will ultimately fall. This we think is a position to which no reasonable christian will object, even our enemies themselves being judges. It is no less evident, that two systems of doctrine, which disagree, in regard to the foundation on which they are built, do *essentially* disagree; and though it be not certain that either is right, it is certain that *one* is wrong. As the editor of one of the religious publications in this town, I wish to show the reader, whatever may be his views, that the *foundation* on which I found my system of doctrine is entirely different from that on which the Reverend Editor of the Christian Mirror, builds his, and leave it for others to decide on the truth of our several systems. I feel under the greater obligation to make this exhibition of the difference in our views, on account of our having both characterised our works with the appellative name, 'Christian,' though our *foundations* of hope, are as distinct and different, unless he has essentially changed his sentiment, within a short time, as light is from darkness, truth from error, and purity from moral pollution. The whole fabric of doctrine which I support and defend, is built on *Jesus Christ*, as its key-stone and *foundation*. This I consider as "the foundation of the Apostles and Prophets, tried and sure," "chosen of God and precious." "Other foundation can no man lay," better than that of sand. Whoever acknowledges any other foundation, could better be described by some other appellation, than that of Christian, so far at least as theory is concerned. But has not the Editor of the Mirror, confessed, another *key-stone*, another *foundation*? These are his own words; viz. "They (the Quakers) deny most of the doctrines of the gospel. They take away the *key-stone* or *foundation* of the whole fabric, by denying *total depravity*." No criticism is necessary to make his meaning obvious; it must be, that *total depravity* is the all-essential article of the christian faith, *deny* which, and you have no foundation on which to depend. However depraved men are, convince Mr. K. and it is not *total*, and you strike the *key-stone* from the arch of his heavenly hopes, and his "whole fabric," tumbles in ruin on his devoted head; his whole foundation is taken from beneath him, and he has no comforts remaining. Now if his be the Christian hope, mine is not. So long as I believe in JESUS CHRIST, the Son of God with power by the resurrection from the dead, I have a foundation infinitely preferable to his—total depravity. The public will decide which of us has built on the rock laid in Zion, and whose publication most deserves the appellative name—"Christian."

The Northern Ohio Association of Universalists convened Sept. 3, 1822, at Shalersville, Portage Co. Ohio. The word of the Lord prospers in the western world. Several Societies and one Church were received into fellowship. Several requests were presented for more laborers, in different directions. The Association was adjourned to meet at Painesville, Ohio, on Wednesday and Thursday preceding the last Wednesday in August next.

POETRY.

From the Philad. Universalist Magazine.

FRIENDSHIP.

FRIENDSHIP—'tis the gift of Heaven,
Whose commands we must obey;
None more blissful has it given,
None so cheers our earthly way.

When th' afflicting storms of life,
Agonize the troubled breast;
When contention care and strife,
Rob the soul of quiet rest;

Then sweet FRIENDSHIP's soothing voice
Lulls to rest unnumber'd woes,
Makes afflicted hearts rejoice,
Triumphs over earthly foes.

FRIENDSHIP's pure allaying breast,
Guides the wishes of the heart;
Gives to life a pleasing zest,
Bids the soul in peace depart.

FRIENDSHIP, pure celestial, kind,
Gives the anguish'd soul relief;
Animates the virtuous mind,
Soothes the pangs of pungent grief.

FRIENDSHIP dwells with Peace and Love,
Vice and strife can ne'er embrace;
Lifts the heart to God above,
Trusts in him alone for grace. W. A.

RESPONSE.

HARK!—that clear celestial note,
Breathes celestial fire of love;
Rouse, my soul, the lyre invoke,
Welcome home the heavenly dove.

'Midst the ills of chequer'd life,
Perfect bliss can ne'er be given;
'Side from ev'ry care and strife,
FRIENDSHIP makes a kind of Heaven.

ANECDOTAL TRUTHS.

A zealous Calvinist, in preaching from the 26th verse of the 73d Psalm, introduced his subject by observing, that *holy David* was a bright example of what every christian on earth ought to be. He said David was afflicted and troubled like all the other children of God, and that his righteous soul was "most vexed and plagued," when he beheld the prosperity of the wicked, and he would have envied their situation and murmured against God, had he not been made acquainted with their final end. But when he saw them standing on slippery places, just ready to plunge into the lake of fire and brimstone, which flamed below, he was satisfied, and willing to endure a few more sorrows. The preacher told his brethren, they must take comfort and double their patience; for all the blessings which God bestowed on the wicked, were but curses in disguise, designed to dazzle their eyes with the prospect of good, till suddenly, there would break from beneath them a volcanic eruption, and swallow them alive in the pains of hell forever. Now, said the preacher, dear brethren, we are no better by nature than the wicked, and *this moment as much deserve* to be damned! O what a wonder! what a wonder it is that a God of infinite wisdom, infinite goodness and infinite power, should save one such hell-deserving creature! And what a miracle of miracles will it be, when our God saves all the righteous!!

A famous divine of Orthodox principles was heard to declare in a Sermon on Prayer, not long since, that *condescension* was one of the glorious perfections in Deity; that nothing short of infinite condescension would admit of his opening his holy ears, even to the songs of angels; for he charged his angels with folly and the heavens were unclean in his sight. But that the God to whom we were exhorted to pray, had condescended to hear the half uttered prayers which proceeded from our polluted lips. Yes, said the preacher, if I may be allowed the expression, God condescends to stoop from his throne in heaven,

and puts his ear to the lips of his people, and listens to their whispers of prayer, that he may have an excuse to bestow blessings on guilty sinners like ourselves.

RELIGION.

CHRISTIAN UNIVERSALISM.

Christian Universalism embraces the whole human family, as the objects of God's benevolence and salvation, through his Son Jesus Christ. This doctrine when experimentally understood, as fully excludes *hatred* towards our fellow-creatures, as it does a *belief* in their endless misery. The success which attended the labors of the first promulgators of this system, in America, depended, essentially, on the heart-felt and active benevolence which they manifested. An envious, limited spirit, is as incompatible with the doctrine of universal salvation, as the partial and burning zeal of a fanatic is, with that great, ardent and mighty love, which sustained the Saviour upon the cross. "Let brotherly love continue," should be the motto, inscribed upon the "breastplate," "shield" and "helmet," of every preacher of that glorious doctrine. Destitute of pure brotherly-love, a man can no more be a Christian Universalist, than can a Mahometan; nor can he do more towards obtaining a victory, under the banner of the cross, than by conducting his arguments to the heart, on the point of a sword. As long as we are characterized for imperfections, some difference of sentiment in unessential points of speculative religion, will exist among those of the same denomination; but we must, individually, be extremely jealous of ourselves, lest we suffer such difference to give rise to disputations, concerning "who shall be greatest." An error for which the first disciples were reprimanded, and which is recorded in the sacred history, as an evidence of human imperfection, at the zenith of elevation, should retard the progress of such altercations, as serve only to destroy fellowship, exasperate the feelings, and give the enemy reason to triumph over truth. The Saviour should not be wounded in the house of his friends. Abstruse and difficult problems have occasionally been agitated between the advocates for the doctrine of universalism, such as the restoration of "fallen angels," as they are called, or devils; the "trinity of persons in the God-head," and "the absolute predestination of all events," which, when critically and dispassionately viewed, have no immediate bearing upon the main question between Universalists and Unitarians, whether all men shall finally be blessed in Jesus. But for several years no internal disputation existed in the fraternity, a firm and active faith which works by love and purifies the heart, being the principal object for which the ministering brethren unitedly labored. Of late, however, a strange spirit has introduced another problem, difficult in its nature, as either of the preceding, and threatening to terminate in more unhappy consequences. It is the question concerning the doctrine of *future punishment*. It is extremely painful to all those who were struck with admiration at the prosperity which has attended our common cause within a few years, to witness the importance which this question has assumed, in New-England, and the imprudent zeal with which the controversy has been thus far conducted. We are persuaded that "an enemy hath done this." So long as we all maintain the universal benevolence of God, whatever may be the process of its manifestation in the final salvation of all men, why need we "bite and devour each other," because we conscientiously disagree in opinion, in relation to the precise moment, when the work will be accomplished? If the brethren on the one hand believe that sinners will be punished as much as they deserve, and those on the other, that they will be chastised no more, and if both sides believe, that all will at last be saved in the name of the Lord Jesus, is it not manifestly imprudent to magnify this difference, into an irreconcilable variance among brethren. While those who do not pretend to be influenced in the least, by the fear of future punishment, exhibit as much *vital religion* as we do who profess to believe in that doctrine, is it not the height of arrogance and egotism, for us to accuse them of embracing a *demonstrating doctrine*. "By their fruits ye shall know them." Though the Editor deems it a solemn obli-

gation to protest against proceedings, calculated to make an irremediable wound in our religious body, and, especially, against, "an Appeal to the world," published in the Christian Repository, by Rev. "Jacob Wood," still, he offers the columns of the INTELLIGENCER to all believers in Christian Universalism, to oppose by fair argument, the doctrine of endless misery; but conscientiously refuses to admit such pieces, as shoot a deleterious fang at the reputation of his duly esteemed friends.

DEDICATIONS.

The Universalist Chapel lately erected by the Universalist Society in Providence, R. I. was dedicated to the worship of God, Nov. 20th 1822. Our liberal and public spirited brethren who have built that costly and ornamental edifice, are entitled to much praise, and it is hoped they will receive the desired reward of their munificence and labors in the advancement of the public morals, and the promotion of the Redeemer's cause on earth. The Chapel cost about \$19,000; and the sale of pews at auction, amounted to \$15,000. Brother Ballou of Boston delivered the dedication sermon, from Gen. xxviii, 17.

The Meeting-House erected during the past season, at Cambridgeport, was dedicated, Dec. 18th 1822. The sermon by brother Ballou, from Deut. xiv, 23. The house is elegantly neat, and commodious, in which is a glass chandelier highly ornamental. May our brethren who erected it, continue to enjoy the blessings of christian worship within its walls, and be richly compensated for their labor, expenses and liberality.

THE

Christian Intelligencer

VOLUME III,

EDITED BY RUSSELL STREETER,

Minister of the Universalist Society in Portland.

DEVOTED TO

Theoretical and Practical Religion.

This number will be considered as a continuation of the "Christian Intelligencer and Gospel Advocate," which has thus far been published quarterly, with a design more fully and generally to maintain the doctrine of Universal love and salvation, through the Lord Jesus Christ, and to communicate to our subscribers such important and interesting intelligence, as in our opinion, shall most richly contribute to their felicity and religious improvement.

CONDITIONS.

I. The third volume of the CHRISTIAN INTELLIGENCER, will be printed on good paper and fair type, in a quarto form and published every other Saturday.

II. The price will be one dollar per volume, payable on the delivery of the 12th number. No subscription for less than one year.

III. This SPECIMEN NUMBER will be sent to each subscriber with the 3d number of the second volume, and all who do not return them to the Editor, within six weeks, will be considered subscribers for the third volume, and this specimen will be their first number.

IV. The third volume will commence regularly, immediately after the completion of the second: or about the first of June next.

N. B. Subscribers will have their numbers regularly sent by mail, unless other directions are given. Brethren holding subscription papers are requested to forward them to the Editor, or to the Argus Office, as soon as convenient, after obtaining their compliment of subscribers. Agents who pay over for their subscribers, according to the above conditions, shall be entitled to every ninth number gratis.

MARRIED.

In this town, on Thursday Evening last, by Rev. Mr. Kellogg, Mr. CHARLES HOSSACK, to Miss BETSEY DORSET.

By Rev. Mr. Streeter, Capt. MOSES DAVIS, to Mrs. MARIA CLARK.